

very few men are permitted to have domestic happiness as with a worthy companion, most of whom he lived to and a large portion of his life. These, with the merciful providence, tried to make him happy, especially so without the sublime religion. These he sought, and, we trust, experienced, God, which he enjoyed being a man of enterprise of gain, he entered so much attention that a measure, neglected, he preserved a regard for the and an attachment to his in making welcome to his fireside. In this state he remained until about the year he was again called up to the resolved to give up all for the sake of his days to his service. He seemed more actively engaged in the cause of Zion than ever before himself to the Methodist Society. He continued until death. He had enjoyed almost within a few days of his daughter, the wife of Col. Brown, by the relentless sickness, which was severe, of the time and his soul his own exit, although unresolute. I was informed that he never appeared in public or manifested as at that time. He himself and all be possessed

ZION'S HERALD.



HERALD.

PUBLISHED BY DANIEL WEBB, UNDER THE DIRECTION OF THE TRUSTEES OF THE WESLEYAN ACADEMY, WILBRAHAM....G. V. H. FORBES, EDITOR, FOR THE BENEFIT OF THE NEW ENGLAND AND MAINE CONFERENCES OF THE METHODIST EPISCOPAL CHURCH.

Vol. V.

ZION'S HERALD.

CONFERENCE PRESS—CONGRESS STREET.

T. ASHLEY, PRINTER.

CONDITIONS.

Two Dollars and Fifty Cents a year—One half payable the first of January, the other the first of July.

No subscription received for less than half a year.

The players will be forwarded to all subscribers until a request is made for their discontinuance.

Agents are allowed every tenth copy. All the Preachers in the Methodist Connexion are entitled to act as Agents, in obtaining subscribers and receiving payment—in making communications, they are requested to be very particular in giving the names and residences of subscribers, and the amount to be credited to each, in all remittances.

Communications intended for publication, should be addressed to the Editor; those on business, to the Publisher. All communications (except those of Agents) must be post paid.

GENERAL AGENTS.

Rev. JAMES KEENE, St. Louis, Missouri.

CHARLES ROCHE, Esq. Halifax, Nova Scotia.

ORIGINAL COMMUNICATIONS.

FOR ZION'S HERALD.

ON EARLY RISING.

The value of time is universally acknowledged, but seldom realized in its full extent. That time is more precious than any earthly treasure is a truth to which we readily assent; but when hour after hour is lost in unnecessary sleep, it looks a little like retraction.

Sleep has been emphatically styled "the brother of death;" certainly there is a strong resemblance. But notwithstanding this, we have a strange propensity to indulge it to excess. Many people, who in other things have considerable self-government, fail lamentably here.

Spending one hour more in bed, seems, at the time but a small matter, and so it may be—yet in the course of a year it makes a material difference. The person who rises at five o'clock will have 365 hours more in a year than the one who sleeps till six. This is equal to five weeks of pure daylight, (allowing twelve hours per day;) so that his year will number thirteen months. Is not this too great a treasure to lose for the paltry gratification of a morning nap, which makes us feel "nothing better, but rather worse?" Whereas if we can summon sufficient strength of mind for the first effort, the deed is done—the hour gained—conscience satisfied, and business will go better all day.

Setting up late, is often advanced as an excuse for rising late; but this is only covering one fault with another. We have made strange innovations upon the simple habits of our forefathers; whose maxims were, "early to bed, and early to rise." Amongst other discoveries of modern times, it has been ascertained, that it is much better to work by candle light than by daylight—that lamp oil has a finer fragrance than the morning air;—and so day is turned into night, and night into day, without the least scruple. A single glass would seem sufficient to show the folly of such a procedure.

To break over the laws of nature, usually brings its own punishment; and so it is in the present case. Many a constitution has been ruined, and premature death brought on by late hours. But did any one ever hear of a constitution broken, or a life lost, by rising early? Where do we find the sparkling eye, and glowing cheek? Not often among those, who trim the midnight lamp, and shut out the morning sun.

We see it invariably recorded of those who attain a great age, that they were early risers.

It is among people who accustom themselves to this excellent practice, that we usually find the greatest vigor of body and mind. And it is reasonable to suppose, when the system lies torpid so much of the time, that it should lose somewhat of its vivacity and energy.

The quantity of sleep requisite to refresh exhausted nature, undoubtly varies with different constitutions—but probably none in health, need more than eight hours' sleep; and doubtless many, who little suspect it, would try the experiment, would find themselves entirely recruited after six. It is both interest and duty, to ascertain how much we really do need, and take no more.

This subject demands the serious attention of every one, but especially the Christian. However it may be with others, he, surely, has no time to waste. When we give himself and all that he had to God, was not his time included? Or did he make a reserve of these extra hours? Let every Christian, whose eye falls on these lines, seriously ask himself whether he does not more time in this way than is really necessary. If he does, it is sin, and must be accounted for in the great day.

S. J.

FOR ZION'S HERALD.

EARTHY PLENTY.

Mr. Editor.—It is said that there is joy in heaven among the angels of God over one sinner that repents, and surely it ought not to be less an occasion of joy to Zion's friends.

I have the pleasure to say, that a number here, this season, have come over on the Lord's side; and very recently some have been brought from darkness to light, and now find the Saviour to be precious: and what is remarkable, there are several who have lived out a few years—among these is a little girl about 9 years old, from whom I received the following letter.

She is the youngest of five in one family—four sisters and a brother, the oldest of whom is about nineteen, who have embraced religion within a few weeks. —would you think it worthy, you are at liberty to give a place to this letter. Yours, J. FILLMORE.

Salem, Mass. 22, 1827.

Dear Mr. Fillmore.—You have been so kind to me that I want to write to you and tell you how grateful I feel to you for your faithfulness to me. When I was awakened to see what a wicked sinner I was, I prayed much to God for mercy, and all my pious good friends said to me to pray. I was told that I must give my heart to God, and I knew I must, and I tried to do it, but I did not understand what it meant exactly, or what I must do. But don't you recollect one day when you came in after school? Then, my dear Pastor, you explained to me all about it, and what it was to throw oneself into the arms of the Saviour as it were—those histories you told me made me understand it, and in the afternoon I fell on my knees before my God, and meant to die there if I did not find mercy. But O, I did find mercy, and God pardoned my sins; and the dear Saviour seemed very lovely and precious to me, and I came out of my chamber and told all the folks how good this dear Saviour was to me. I love you dearly for your kindness to me. O, how kind you have been to my brother, and sisters, in leading them to the Saviour. I shall always love you, and pray to God to reward you. I love every body that loves my dear Saviour. Though I don't love any body as well as I do God; and I would leave every body for the sake of Jesus.

AN ECCL. READER.—A anecdote related by the author to his congregation, and young readers carefully to this reproof. He used to attend public worship and though residing at a distance in time, was asked, how come so early. She answered part of her religion not to enter a field like this?—N.

BOSTON: WEDNESDAY, DECEMBER 5, 1827.

No. 49.

I want to tell you something. I very often sin against my Saviour, and I cry about it, and feel very unhappy; but I pray for God to forgive me, and I feel comfort again. Now, I never want to sin against God; I want to serve him all my days. I can never love him enough. How can I live and never sin any more? Will you be kind enough to tell me? Accept this from a little child. M. P. K.

Salem, Nov. 20, 1827.

FOR ZION'S HERALD.

THE DOCTRINE OF JUSTIFICATION.

The interesting doctrine of Justification is

continual practice. He shudders not at the awful

guilt which is yawning to receive him—he is lost to

himself and to the world—lost to his friends, and sinks

for ever in the abyss of misery, dragging others to

destruction with him. Little did he think at the com-

broad a way; few were his apprehensions at the pre-

cipitate step he was taking; the end he saw not—the

poison he did not taste when first he touched the deadly

cup. But, alas! the snare surrounded him ere he was

aware. The fatal net was spread over him while he

slumbered on the lap of Delilah; he was shorn of his

strength; he felt the tyrant's grasp, holding him fast,

from which he has no strength to extricate himself.

At times he wakes from his apathy and sees his horri-

ble state—feels the sting of conscience; he beholds

his nakedness; and all the weight of his misery is upon

him—deserted by friends—an outcast from society—

an enemy to God, to himself, and all the world; and,

to finish his present torment, he seizes the deadly

weapon and terminates his mad career, plunging into

eternal ruin by his own hand.

SOLO.

FOR ZION'S HERALD.

ON PEACE.—No. 6.

To promote permanent and universal peace, means should be used that the attention of all men may be directed to the subject. Whenever means of this kind are used, the views of men, both in public and private life, will be changed; and the rulers of this world will pursue a policy, and make laws, the direct tendency of which will be to promote peace on earth, and good will to man. In former times it was customary to traffic in human blood, and the slave trade was carried on under the protection of the laws of this and other countries. The great majority of mankind continued unmindful of its criminality, till a Clarkson and others, by their writings and conversation, convinced civilized nations that the slave trade was condemned by the laws of reason and religion. When this was done, and when means were used to direct the attention of all men to the anti-christian character of this trade, laws were passed by the governments of this country and England, making this trade piracy; and dooming to death all who might be guilty of this outrage on humanity. It is in this way, by the blessing of God, that many wicked customs and laws have been done away—the attention of men has been excited to their enormity—means have been used, and the way in which peace will become universal; it is a matter of the greatest importance to the kingdom of heaven.

First, there is an act of mercy on the part of Christ, who has redeemed us. We having sinned, times without number, might have been cut down as cumberers of the ground; but Christ, whose prerogative it is to pardon, exercises his mercy and compassion on the pardon of the guilty, penitent sinner; while the God of justice demands a sacrifice for sins. He, now, in that character, does approve of the justification of the penitent sinner, who believes in Jesus. The doctrine of evangelical justification, as taught in the Scriptures, is encouraging to the penitent seeker of salvation; and counseling to the believer in Christ, for the following reasons: 1. It brings the soul into the favor of God. 2. It gives a title to the kingdom of heaven. 3. It adds strength to our faith for the kingdom of heaven. 4. 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proper centre. But when I see or hear of a crowd of voluntaries, who have no ears but for music, no eyes but for splendor,—I say or at least I see occasion to say—this is madness—this persisted in must have a tragical conclusion—it will condemn you, not only as Christians unworthy of the name, but as intelligent creatures. You know, by the light of nature, if you have not quenched it, that there is a God, and that a life like yours cannot be according to his will.—*Congress's Letters.*

MISSIONARY.

From the Episcopal Watchman.

APPEAL FOR MISSIONS.

Stewards of God! his richest gifts who hold
Sublime dispensers to your brother's need,
Can Charity within those breasts grow cold,
Where Faith and Hope have sown their holy seed?

Hear! for the stores of Heaven?—Ah, then beware
Lest its pure manna turn to bitterness and care.

Stewards of God! reply with living bread,
Shall any perish in your rosy path?

Have ye a garment which ye will not spread
Around those naked souls in Winter's wrath?

Ye see them sink amid destruction's blast,
Unmoved! ye hear their cry!—*What will ye plead at last?*

Ye have that cup of wine which Jesus bled
At his last supper with the chosen train,—

Ye go teach all nations, whose hearts beat,
With such ardor, such ardor, such ardor!

Enter your secret chamber. Can it be
That selfishness enslaves the souls by Christ made free?

Do ye indeed on time's tempestuous shore
Wear the meek armor of the Crucified?

Yet stretch not hand, no supplication pour,
To save the fainting souls for whom he died?

God of all power!—what will thy Spirit's flame
Can open the eyes of those who dream they love thy name?

Where is thy heathen brother?—From his grave
Near thy own gates, or 'neath a foreign sky,

From the thronged depths of Ocean's moaning wave,
His answering blood reproachfully doth cry.

Blood of the soul!—Can all earth's fountains make
Blood stink!—*Stewards of God, awake!*

APOCALYPTIC CHURCHES.

Mr. Hartley, an English missionary, visited in March and April last, the cities where were located the seven churches in Asia Minor, to whom the revelator unraveled the awful transcript of the words of God. It is pleasing that these very churches are still in remembrance, and that the traveller is able to recognize the ruins, at least, of apostolic churches. We have extracted a small part of Mr. Hartley's journal.

Ephesus.—It was with feelings of no common interest, that my eye caught, from a distance, the acropolis of the castle; and, with still greater delight, that I afterwards proceeded to examine the ruins. There can be little doubt, that the suburbs of Ephesus extended to Anasatuck; but the principal ruins of that celebrated city, are at present a mile distant. At the place we see chiefly the ruins of the Mohammedan town, which flourished for a time after the destruction of the other, and had been erected, in a great measure, by the spoils which it furnished. Innumerable are the inscriptions which are either lying about in disorder or neglect; or which are built into the aqueduct and the Turkish structures.

Nor ruin here struck me so much as the large mosque, which some travellers have ventured to suppose the church of St. John. The front of the building is reckoned one of the finest specimens of Saracenic architecture, and, in the interior, are some stupendous columns, which there is no reason to doubt, once graced the celebrated temple of Diana.

I cannot describe the feelings which came over my mind on viewing the mosque, the castle, and the multitude of ruins that are strewed on every side. What a scene of desolation! With the utmost truth and feeling has it been observed by a celebrated traveller:—"It is a solemn and most forlorn spot! And, at night, when the mournful cry of the jackal is heard on the mountain, and the night-hawk, and the shrill owl named from its note 'eucuata,' are flitting around the ruins, the scene awakens the deepest sensations of melancholy." I was also struck much more by the stork appears at present to claim possession of these ancient edifices; you see this bird perching in all directions, upon the summits of the buildings, or hovering round them in the air, or fixing its immense nest, like the capital of a column, on the large masses of ruins. *As for the stork, the ruins of Ephesus are her house.* There is a great peculiarity in the note of this bird: it reminds the hearer of the sound of a watchman's rattle.

Lodicea.—The city of Laodicea was seated on a hill of moderate height, but of considerable extent.—Its ruins attest that it was large, populous, and splendid: there are still to be seen an amphitheatre, a theatre, an aqueduct, and many other buildings. But its present condition is in striking conformity with the rebuke and threatening of God. Not a single Christian resides at Laodicea! No Turk even has a fixed residence on that forsaken spot. We only observed a few Turcomans, who had pitched their tents in the area of the amphitheatre. Infidelity itself must confess, that the menace of the Scriptures has been executed. It was a subject of interest to me, to find that the amphitheatre, which still remains, was built not much later than the time when St. John wrote the apocalypse: nor could I duly inquire, whether the aerial amusements might not have been one of the principal causes which induced the decay of spirituality at Laodicea: we know, from the passionate fondness of the ancients for these sports, and also from the powerful condemnation of them by the primitive fathers, that they must have been a source of serious temptation to the early Christians. Unhappily was the hour, when the youth of either sex were prevailed on to take their seat in these splendid structures: that solid and serious felicity which the Gospel imparts, would soon be expelled, amidst such tumultuous assemblies; and, with so many objects to inflame the passions and to corrupt the heart, there was little prospect that a single visit would leave the individual without being infected with a dangerous contagion.—

Though circumstances are somewhat different in modern theatres, it is generally to be apprehended that the results are not dissimilar: how many a youth who awoke the best hopes, has been utterly ruined by these entertainments!

Philadelphia.—As we drew near this place, April 23, I read with much interest the Epistle (Rev. iii. 7-13) to that church. The town is situated on a rising ground, beneath the snowy mountain Timolus.—The houses are embosomed in trees, which have just assumed their fresh green foliage, and give a beautiful effect to the scene. I counted six minarets. We entered through a ruined wall; mazy, but by no means of great antiquity. The streets are excessively paved and dirty. The tear of Christian pity must fall over modern Philadelphia. Were Christ himself to visit it, would He not weep over it, as once over Jerusalem? Alas! the generation of those who kept the word of our Lord's patience is gone by: and here, as in too many other parts of the Christian vineyard, it is difficult to discover better fruits than those which are affected by briars and brambles! It is, indeed, an interesting circumstance to find Christianity more flourishing here than in many other parts of the Turkish empire: there is still a numerous Christian population: they occupy 300 houses: divine service is performed every Sunday in five churches, and there are

twenty of a smaller description, in which once a year the Liturgy is read. But though the candlestick remains, its light is obscured: the lamp still exists, but where is its oil? Where is now the word of our Lord's patience?—it is conveyed in sounds unintelligible to those who hear: when the very epistles to their own church is read, they understand it not!

Sardis.—April 26. This morning I have visited Sardis—once the splendid capital of Lydia, the famous residence of Croesus, the resort of Persian monarchs, and one of the most ancient and magnificent cities in the world. Now how fallen! The ruins are, with one exception, more entirely gone to decay, than those of most of the ancient cities which we have visited. No Christians reside on the spot: two Greeks only work in a mill here, and a few wretched Turkish huts are scattered among the ruins. We saw the churches of St. John and the virgin, the theatre, and the building styled the palace of Croesus; but the most striking object at Sardis is the temple of Cybele. I was filled with wonder and awe, at beholding the two stupendous columns of the edifice which are still remaining: they are silent but impressive witnesses of the power and splendor of antiquity.

REVIVALS.

FOR ZION'S HERALD.

NEEDHAM CIRCUIT, MASS.

Mr. Editor.—It is with pleasure we give you a short account of the state of religion on this circuit. Though we cannot lay before your readers an account of so powerful a work of religion in the conversion of precious souls as many have had the pleasure of doing, yet we are encouraged, for God is with us. Many of the church who have been cold and low in their minds for some time past, have been wonderfully revived with showers of divine love.

In Needham Society, the work of sanctification has been experienced by a number, who rejoice in the God of their salvation—reading their titles clear to immortality. This has been attended with a great blessing to others, who are encouraged to seek for all the mind that was in Christ Jesus. Our meetings are spiritual, and, of course, glorious. There has been a few conversions in that place, and the work of the Lord is prospering among them.

In Waltham society the Lord is reviving his work, particularly among his people: the church is evidently rising in the glory of her strength. The Canaan of perfect love is the object of many, and a few we trust have entered it—others are sending forth their spites to spy out the land; we hope when they return, and bring the joyful news of its plenitude, of the graces, milk and honey, they will not stay to parley about the enemies, nor the sons of Anak, but go forward in the name and strength of the God of the armies of Israel, as He commands, and take possession of the promised inheritance.

There has been a number of conversions this fall, and several added to the church. Infidelity trembles on its foundations before the power of truth, and we are waiting in hope, using the means, to see the brahma-headed monster dethroned. May the Lord give us servants victory over all their foes.

Our congregations are full and attentive. The Macedonian cry is raised around us for help, and the cause of inquiry is "What shall we do to be saved?" *We will see Jesus.*"

In Marlborough and Harvard, the Lord is reviving his work in the church, and many, in those places, are seeking the salvation of their souls. About all the classes are engaged and rising;—we do feel encouraged to serve God, inasmuch as our labor is not in vain in the Lord. Though the work goes on slow, we feel all the tenderness of parental fondness and partiality towards them. But oh, what think you are my feelings now, as I have reason to believe they are the children of God, and that the image of our divine Lord and Master is stamped upon their souls, and that they are lambs of the blessed fold.

Some of the brethren here have been baptized with the Holy Ghost. They say their views of divine truth and the glory of God, so far exceed any thing they have ever before experienced, that they almost doubt their former religious experience. Brother H. has been for several months past in the Chickasaw nation, going from house to house and place to place, declaring the unsearchable riches of Christ. *How glorious* is a refreshing from the presence of the Lord.

I expect soon to become located in a village ten miles from here. It is at the request of Capt. R. F. brother of D. F. who is well known as a friend to the missionaries. I intend to establish a school. There are twenty or thirty families near, who can send their children, clothe them and board them at home. I recently had a talk with the parents. They appeared greatly satisfied with the propositions made them. But they are only wicked heathen. On such there can be but little dependence. Our part is to labor among them according to our ability, agreeably to the pattern God has given us, trusting wholly in him for success. Yours for ever,

SAMUEL CUSHING.

ZION'S HERALD.

WEDNESDAY, DECEMBER 5, 1827.

THANKSGIVING.

SKETCH OF A SERMON.

TO THE PUBLISHER OF ZION'S HERALD.

Dear Brother.—As the prosperity of Zion's prosperity are borne on the wings of the Herald to gladden the hearts of Emmanuel's followers in various parts of our land, we desire to cast in our mite, hoping to increase their joy. We commenced our labors on this circuit about the middle of June last, with that well known prayer, "O Lord revive thy work," being sensible of our inability to fill the place of our predecessor in the congregation, we were desirous, as far as possible, to make up the deficiency by preaching Christ from house to house. This plan we adopted, pointing our brethren to that blood which cleanseth from all sin, and exhorting sinners to repeat and believe on the Lord Jesus Christ, that they might also be saved. On

right about two months had elapsed before our hearts were encouraged to continue in this good work by seeing the church much quickened, and about twenty sinners turned from the error of their ways to serve the living God.

WEDNESDAY, DECEMBER 5, 1827.

A. D. MYRILL, G. CAMPBELL.

CRAFTSBURY CIRCUIT, VT.

TO THE PUBLISHER OF ZION'S HERALD.

Dear Brother.—As the prosperity of Zion's prosperity are borne on the wings of the Herald to gladden the hearts of Emmanuel's followers in various parts of our land, we desire to cast in our mite, hoping to increase their joy. We commenced our labors on this circuit about the middle of June last, with that well known prayer, "O Lord revive thy work," being sensible of our inability to fill the place of our predecessor in the congregation, we were desirous, as far as possible, to make up the deficiency by preaching Christ from house to house. This plan we adopted, pointing our brethren to that blood which cleanseth from all sin, and exhorting sinners to repeat and believe on the Lord Jesus Christ, that they might also be saved. On

right about two months had elapsed before our hearts were encouraged to continue in this good work by seeing the church much quickened, and about twenty sinners turned from the error of their ways to serve the living God.

August 26th we, with many of our friends from the circuit, attended the Camp-meeting at Cabot, which continued four days—during which time the most of our brethren who attended had their spiritual strength renewed, and we returned to our circuit with ten new born souls who had found Jesus precious in the tented grove. Since that time the work has continued to spread: more than seventy have become the hopeful subjects of converting grace; fifty have united with us in society, and thirty have received the ordinance of baptism. At present, the prospect is very encouraging; there is a general excitement in every part of the circuit, and sinners are anxiously inquiring the way to Zion. In short, we can say, in view of what God has done and is still doing on this circuit, we rejoice; and while ours is the enjoyment, the glory we ascribe to Him to whom all praise is due.

H. S. RAMSDELL, S. H. CUTLER.

Craftsbury, Nov. 13, 1827.

FOR ZION'S HERALD.

LANCASTER, N. H.

Mr. Editor.—We have at present a very gracious revival of religion on this circuit. It took its rise from the Camp-meeting held at Guildhall, in September last, of which you have already had an account. Between sixty and seventy have been received into the Methodist Episcopal church on trial, as fruits of the revival. Our prospects are still good; the work is

as yet in its infancy.

O. SCOTT.

Lancaster, Nov. 24, 1827.

CHOCTAW NATION.

The following heart-stirring letter has been kindly communicated to us for publication by Rev. R. Cushing, of Mandus, who received it from his brother at Mayhew, under date of Sept. 5, 1827.—*Western Recorder.*

Dear Brother.—Yours of July 17th, was received, I embrace the first opportunity to answer it; and com-

mence with some account of the recent revival in this place.

About the 1st of January last, brother David Wright and myself had occasion to go to Bethel, to settle some difficulties which affected the mission. We succeeded in our object beyond our most sanguine expectations. We felt that God was with us. On our return, I told the brethren at Mayhew, that I was satisfied I heard a "sound in the tops of the mulberry trees," and it was time for us to "bestir ourselves." Some of the brethren and sisters seemed to awake as from a long sleep. Soon we began to hear the inquiry—"What shall we do to be saved?" Our meetings are, with one exception, more entirely gone to decay, than those of most of the ancient cities which we have visited.

Sardis.—April 26. This morning I have visited

Sardis—once the splendid capital of Lydia, the famous residence of Croesus, the resort of Persian monarchs,

and one of the most ancient and magnificent cities in the world. Now how fallen!

The ruins are scattered among the ruins. We saw the

churches of St. John and the virgin, the theatre, and the building styled the palace of Croesus; but the

most striking object at Sardis is the temple of Cybele.

Some of the brethren and sisters are still remaining.

cease from among the faculties of mind. Oh, what a weight of suffering would be thrown off! The scenes, delights, sins, opportunities and neglected privileges of time would never more haunt the imprisoned soul, or gnaw with vulture pangs the palpitating heart. Now, of suffering, only would remain the present throb—of sin, its present existence and present consequences—of anticipation, that wild, indescribable, fearful looking for of judgment and a still more fiery indignation, which consumes the spirit of man in vain and agonizing terror.

At length, in answer to the united supplication of

the imprisoned, suppose the faculty of fear should cease from the mind, and the terrible, the unknown

future no more hang its cloudy, impervious glooms like drapery around the dungeon of the universe.

O then, what shouts of rejoicing would be heard in the realms below! Then, having only present sin

and present mental anguish, the spirit of man would sustain itself under its punishment.

But yet the heart of pride and entire, unrestrained

selfishness would remain to destroy enjoyment and

prevent any social happiness; and forlorn indeed is such a state—for such hearts will never send up

a prayer for a change. The lips may move, but the

prideful heart will never ask for humility. To such a state "hope never comes that comes to all"—nor even

the sickness of hope deferred."

Once more, should a trumpet, in silver tones, send its cheering harmonies to the world of despair, and by its

rejoicing melody awaken a ray of hope in every

mind; should it proclaim another period of probation

—a return to earth again with the restraints of grace

thrown around the wickedness of the heart. Should the

brazen gates of perdition be opened wide, and the

inhabitants of the sunless realms of sorrow come forth

to dwell in dark dungeons on the earth, and bibles be

put into their hands and only a glimmering taper to

throw a few inches of light on the sacred page, how

<p

guished in revolution.

cause of regret that we received a patron. This circumstance has led this paper, with some subscribers, to make something from the use of missions. It is a Massachusetts Baptist Assembly, calculated, by their department, to meet the designs of the command this paper, the Baptist denominations, and hope that no family, blessed with temporal prosperity, the cheering intelligence of the Christian Watchmen, at the commencement of its trials will contribute to the support of the Society, with the exception of the amount of \$122 12, incidental charges, the whole has been applied to the relief of the proper objects of the Society's regard. This fact, however, will better appear as also the manner of the appropriations, by the following statement. The whole number of cases relieved is 629; of which, 256 were new. Assistance was afforded at 1634 different times; viz. in fuel, 455; in groceries and provisions, 1179. Number of persons, which have participated in the charity, 2039;—viz., 982 adults, and 1057 children: sick, 362 adults, and 76 children: widows, 341:—over 60 years of age, 147: died, 42. This statement, though accurate in its details, is not so complete in all its parts as could be wished. Of the *labor* and *loyalty* of the Committee, the Society will be able to judge from the foregoing particulars, without further remark. Among the incidental charges, \$9 40 was for two bags of sage, which was distributed among the sick; and \$12 for a wheelchair, also for their use.

Your Committee have the grateful privilege of announcing to you the receipt of several donations; especially one of \$200 from an anonymous individual; and that three benevolent sisters, residing without the circle of the Society's operations, have caused their charity to flow within it, by providing at the General Hospital, a bed of the value of \$100, for the use of the indigent sick. Concerning such acts of liberality, the Committee would only say, "Blessed is he who considers the poor, the Lord will deliver him in time of trouble."

Of Tolland, Conn., after terms too flattering for us of Nov. 28th, "I was in a late report, of subscribers would be a man who had no religion, one. I have sent you two more. I

USCRIPTURES.

NDENTS.

withstanding her studied nature, is recognised as poetry, and shall ever be

nan Flatts, N. Y. shall

ess surprise at the appear-

on so long after it was

that a presentation of

it was the only cause of

dedication at Saugus in

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Monday morning.

Students of the Wesley-

ian, Mass. Fall Term—O-

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promising institution, and

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ERS.

Principal.

Preceptor.

assistant, and Instructor in

ceptress.

n Arithmetic.

acter in Algebra.

rian.

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erally the Latin or Greek

language, and the remain-

ing literature or the sciences;

32 young ladies—5 of whom

language. Total number of

FEES, ETC.

on English Studies, \$3 per

Mathematics, \$3 50. Na-

tivity, charge according to

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and French languages, \$4.

If, however, only a part of

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tion.—Ten years of age, a ca-

in ability to read and spell

OKS.

Adams' Latin Grammar; Li-

ving's Virgil; Cicero's Select O-

ek Grammar; Jacob's Greek

the other common Latin and

ctionary; Levizack's Gram-

marie-Book; Telenachus, &

ate's Natural Philosophy; Colburn's, and Daboll's Arith-

ebra; Euclid's Geometry;

Wheeler's smaller Geog-

raphy; and the American

books are usually kept for

the Boarding-house, including

per week. Board may also be, at the above price, or a

four terms, two of 12, and

our vacations: one of three

and Monday of September; and

each, ending on the first

March and June.

S. A.

EVOLVENT SOCIETY.

STANDING COMMITTEE.

the Sixteenth Annual Meeting

the Stanhope Com-

mittee, in compliance with their duty, respectfully present their Annual Report.

George Rogers, Secretary.

Standing Committee.

Benjamin Kimball, No. 65,

Prince Street.

John Gair, No. 1, Sun Court Street.

Horace Fox, No. 95, Salem Street.

Joseph Umann, No. 236,

Hanover Street.

Simeon Palmer, No. 53, Ann

Street.

Newton Willey, No. 3, Lynde Street.

Otis Tleton, May Street.

Thomas A. Davis, No. 15,

Hancock Street.

George Vinton, No. 8, Columbia

Street.

Ebenezer G. Parker, No. 10, Federal Street.

Benjamin Howard, No. 51, Elliot Street.

John Stinson, No. 9, Carver Street.

Frederick T. Gray, No. 74

Washington Street.

Elias B. Thayer, No. 421,

Washington Street.

Joshua Crane, Short Street.

Ezra Haskell, South Boston.

Auditors.

Gideon F. Thayer, Levi Bartlet.

HOLSTON CONFERENCE, TEN.

From the Holston Conference Messenger of Nov.

10th, we learn that the Holston Conference has

closed a peaceful session, after transacting much busi-

ness of importance to the cause of Christ.

Eighteen were ordained as deacons—four received the

order of elders—twelve preachers received on trial—

three readmitted—increase of members in the bounds

of the Conference, during the year is one thousand

seven hundred and seventy-two, and the general aspect

of religion in the Conference is flourishing.

STATIONS OF THE PREACHERS.

ABINGTON DISTRICT, Elbert F. Sevier, P. Elder.

Abington town—Samuel Patton.

Abington circuit—Creed Fulton, Albion C. Taylor.

Blairstown—Ulrich Keener, Oscar Johnson.

Hawkins—Henry Williams, John W. Burum.

Lee—Abraham Murphy, Joseph Haskew.

Lebanon—William C. Cumming, Stephen Ernest.

Tazewell—Thomas C. Callett, Hugh Johnston.

Giles—Josiah B. Doughtry, Edward P. Childers.

New River—Goodson M'Daniel, Robertson Gana-

way.

Jefferson—Jacob M'Daniel.

FRENCH BROAD DISTRICT, Thomas Wilkerson, P. E.

Sulphur Spring—Jess F. Bunker, William H. Shan-

non.

Greene—James Y. Crawford, Joseph Sensabaugh.

Jonesborough—William Patton, Thomas Rice.

Carter Valley—George Ekin, Russel Birdwell.

Rutledge—Robert Kirkpatrick.

KNOXVILLE DISTRICT, John Henniger, P. E.

Knoxville—Isaac Lewis.

Knox—William P. Kendrick.

Tellico—James Witten, Branch H. Merrimoon.

Hinsee—Edmond Pearson, John Grant.

Washington—Christian Easterly.

Sequatchee—Isaac Easterly, Daniel Carter.

Kingston—John Craig, Jacob L. Straley.

Powell's Valley—Thomas J. Brown, John Barrington.

ASHVILLE DISTRICT, William S. Mansou, P. E.

Maryville—James Cumming.

Franklin—David Fleming, Paxton Cumming.

Pickens—John S. Henley, Henry Powell.

French Broad—Moses E. Kerr, Wm. G. Brownlow.

Black Mountain—William Ketron, Oliver Miller.

Newport—Lewis Jones.

Tennessee—Lewis D. Harris.

Conference Agent—Thomas Stringfield.

James Dixon, John Bowman, James G. H. Speer,

Supernumerary.

John Kelly, Edward T. Peery, and John Trotter,

were transferred to the Missouri Conference.

The following preachers received locations:—Da-

vid

Adams, Josiah R. Rhoden, Wm. T. Senter, Da-

vid

C. Cummings, and Joseph Padelford.

Delegates to the General Conference.—The follow-

ing preachers were elected as delegates to attend the

next General Conference, to be held in Pittsburgh,

Pa. May 1st, 1828. Samuel Patton, Thomas S. Wilkerson,

John C. Cummings, Thomas Stringfield,

William S. Mansou, James Cumming, Thomas

Wilkerson, William S. Patton.

INTERESTING PUBLICATION.

The Rev. Austin Dickinson, of New York, editor

of the National Preacher, has just issued proposals for

publishing a new periodical to be called

The American Pastor's Journal, or Original Sketches

of real Characters, Conversations and striking

Facts: furnished chiefly by Clergymen.

The following imperfect sketch of topics to be em- braced, may serve to illustrate the plan. 1. Instances of very early piety. 2. Striking results of parental faithfulness, or unfaithfulness; of filial respect or disrespect. 3. Cases of individuals raised from deep obscurity, or wickedness, to eminent usefulness. 4. Remarkable cases of conviction. 5. Cases of great hardness of heart, from resisting convictions. 6. Striking cases of submission and conversion to God. 7. Cases of awful relapse into sin. 8. Cases of strong temptation and trial. 9. Cases of strong faith and confidence in God. 10. Peculiar mannered interpretations of Providence, in mercy or judgment. 11. Instances of the wrath of man being made to praise God. Cases illustrative of the influence of piety on the intellectual powers. 13. Instances of extraordinary beneficence or covetousness. 14. Death bed scenes of the Christian, the backslider, the infidel, the universalist, the profane man, or the worldling.

Ministers of different Chris-

POETS' DEPARTMENT.

FOR ZION'S HERALD.

LIFE.

Life is at best a scene
Of never ceasing toil,
Where joys are few and far between,
Where ill's bestride us all;
For Satan enter'd in disguise,
And drove out peace from Paradise.

Life is at best a waste,
Though deck'd in vernal bloom,
Where all are travelling in haste,
Straight forward to the tomb;
The purest joys that earth bestows,
Are transient as the summer rose.

Life is at best a race,
Where all expect the prize;
But hope half the course is run,
In disappointment dies;
The way that leads to pure delight,
Is left for one that ends in night.

Life is at best a field,
Where warriors seek for fame;
They fight, with helmet, spear and shield,
To gain a lasting name;
The battle fought—the victory o'er,
The warriors sleep to rise no more.

Life is at best a sea,
Where storms tumultuous rise;
The ocean roars—the billows heave,
And meet the bending skies—
The only port of peace is heaven,
And thither may we all be driven.

THEME FOR A POET.

The arrow that shall lay me low
Was shot from Death's unerring bow

The moment of my breath;
And every footstep I proceed,

It tracks me with increasing speed;

I turn, it meets me—Death

Has given such impulse to that dart,
It points for ever at my heart.

And soon of it must be said,
That I have lived, that I am dead;

Of all I leave behind,

A few may weep a little while,
Then bless my memory with a smile;

What monument of mind

Shall I bequeath to deathless Fame,

That after-times may love my name?

Let Southern sing of war's alarms,
The pride of battle, din of arms,

The glory and the guilt—

Of nations barb'rously enslaved,

Of realms by patriot valor saved,

Of blood insanely split,

And millions sacrificed to fate,

To make one little mortal great.

Let Scott, in wilder strains, delight

To chant the Lady and the Knight,

The tournament, the chase,

The wizard's deed without a name,

Perils by ambush, food, and flame;

Or picturesquely trace

The hills that form a world on high,

The lake that seems a downward sky

Let Byron with unshaking hand,

Impetuous foot, and fiery brand

Lit at the flames of hell,

Go down and search the human heart,

Till finds from every corner start;

Their crimes and plagues to tell;

Then let him fling the torch away,

And sun his soul in heaven's pure day.

Let Wordsworth weave, in mystic rhyme,

Feelings ineffably sublime,

And sympathies unknown;

Yet so your yielding breasts enthrall,

His Genius shall possess us all,

His thoughts become our own,

And strangely pleased, we start to find

Such hidden treasures in our mind.

Let Campbell's sweater numbers flow

Through every change of joy and woe;

Hope's morning dreams display,

The Pennsylvania cottage wild,

The frenzy of O'Connor's child,

Or Linden's dreadful day;

And still in each new form appear

To every Muse and Grace more dear.

Transcendent masters of the lyre!

Not to your honors I aspire;

Humbler yet higher views

Have touched my spirit into flame;

The pomp of fiction I disdain;

Fair Truth! be thou my muse;

Reveal in splendor deeds obscure,

Abate the proud, exalt the poor.

I sing the men who left their home,

Amidst barbarian hordes to roam,

Who land and ocean cross'd,

Led by a load star, mark'd on high,

By faith's unseen, all-seeing eye,—

To seek and save the lost.

Where'er the curse on Adam spread,

To call his offspring from the dead.

Strong in the great Redeemer's name,

They bore the cross, despised the shame;

And, like their Master here,

Wrestled with dauber, pain, distress,

Hunger, and cold, and nakedness,

And every form of fear:

To feel His love their only joy,

To tell that love, their sole employ.

O Thou, who wast in Bethlehem born,

The man of sorrows and of scorn,

Jesus, the sinner's friend!

—O Thou, enthron'd in filial right,

Above all creature-power and might;

Whose kingdom shall extend,

Till earth, like heaven, thy name shall fill,

And men, like angels, do thy will:—

Thou, whom I love, but cannot see,

My Lord, my God! look down on me;

My low affections raise;

The spirit of liberty impart,

Enlarge my soul, inflame my heart;

And, while I spread thy praise,

Shine on my path, in mercy shine,

Prosper my work and make it thine.

MONTGOMERY.

MINISTERS' DEPARTMENT.

The Importance and Value of Diligence illustrated by Examples.—When that zealous and truly apostolic teacher, Mr. Grimshaw, who usually preached from twenty to thirty times a week, was entreated at any time to spare himself, his constant reply was, "Let me labor now, for the hour is at hand when I shall rest."

Karamsin, the Russian traveller, having witnessed Lavater's diligence in study, visiting the sick, and reviving the poor, greatly surprised at his fortitude and activity, said to him, "Whence have you so much strength of mind and power of endurance?"—"My friend," replied he, "man rarely wants the power to work, when he possesses the will. The more I labor in the discharge of my duties, so much the more ability and inclination to labor do I constantly find within myself."

The late John Brown, of Haddington, addressed this exhortation to his sons in the ministry, with his dying breath:—"Oh labor, labor to win souls to Christ. I will say this for your encouragement, that whenever the Lord has led me out to be most diligent this way, he hath poured most comfort into my heart, and given me my reward in my bosom." But one great example is, He whose life, as well as lips, said to all his disciples, "Work while it is day, for the night cometh when no man can work."

From Miller's Letters on Clerical Manners and Habits.

"Never go to a house, without having, if possible, something interesting to communicate; an appropriate little tract, for more than one member of the family; an instructive, pointed anecdote, to repeat from one of the periodicals of the preceding week; some popular, precious maxims, to impress on the minds of children and youth of the household; or a notice of some recent publication, of a valuable and pleasing character. The truth is, were ministers as intent on winning the hearts of all the domestic circles which they enter, as the active man of the world is to promote his object, when ever he goes, they would enter no dwelling without being received with that smile of pleasure, which indicates the most respectful and cordial welcome."

D. A. T.

SACRED ELOQUENCE.

Would you rise to the highest pitch of sacred eloquence, let the same mind be in you which was also in Christ Jesus. Let no trials, no sacrifices, no temptations turn you from the path of duty.—Walk with God. Live by faith. Reside at the throne of grace, and habitually commune with him who sits upon it. One hour's communion with God daily amidst the realities of eternity, will do more to make a man exceed in sacred eloquence, than a whole life of laborious study without it. Select your text, prepare your sermon, and preach for eternity. This will make you truly eloquent. This was the grand secret in the eloquence of Baxter, where there was scarcely a family through an immense congregation, which was not a family of prayer; and which did not become such through his instrumentality. It was because the fire was kindled from heaven, which glows on the pages of his "Saints' Rest," that it has lighted its thousands of wake, and thus meet us with expressions of joy and thanksgiving to God, and with your bountiful gladness and refresh the hearts of the fainting soldiery.

This was the grand secret in the eloquence of Brainerd; as echoed through the trees of the forest, the savage dropped his tomahawk, and, with streaming eyes, cried Guttmannukalummen, Guttmannukalummen, have mercy upon me, have mercy upon me.

This was the very soul in the eloquence of Paul, on kings on their thrones trembled, and beggars leaped for joy. It made songs of triumph echo in the dungeon, and carried transports of joy to the rack and the flames.

Now has lost the least degree of its power in eighteen hundred years. No, even now it melts icy hearts on the cliffs of Greenland, lights with celestial brightness the plains of Hindostan; it removes blackness even from the Hottentot; and opens upon the Otalentan the light of the world."

Excel, my brethren, in this kind of eloquence, and extend it through the world; and the light of the sun will be the light of the sun! and the light of Zion will eclipse them. Kings will come to her light, and princes to the brightness of her rising. Her sun will not go down by day, her moon will not withdraw itself; the Lord will be her everlasting light, and the Lamb her glory. A voice will be heard, "The kingdoms of the world have become the kingdom of our Lord, and his Christ." And the whole earth will be full of his glory, as the waters fill the seas.—Address of Rev. Justin Edwards.

PARENTS' DEPARTMENT.

THE FUNERAL OF A MOTHER.

I saw the soul's big tear in manhood's eye,
O'er youth's fair cheek the shade of filial woe,
And heard sad echoing to the clouded sky,

The mournful knell in dinge-like measures flow.—

And there She lay for whom such grief awoke,
Rent from the world while all around was fair,
Ere from her brow the flush of health had broke,
Or wasting years had worn their trace of care.—

O God!—if 'tis a bitter thing to die

To creeping age, neglected and forlorn,

What must it be where every tender tie

Is fresh and clustering in its balmy morn?

Yes, there she lay!—and round her coffin bed

Burst forth the piercing wail of infant woes.

While "mother! mother!" fill'd the ear with dread,

As from those nurslings' ruby lips it rose.

And was there aught amid that hearse gloom,

In youth's fond tear, or manhood's deeper groan,

In smitten beauty, or the yawning tomb,

That smote the soul like their wild, wailing tone?

For who to them the heart's deep void shall fill,

Watch o'er their cradle couch with sleepless care,

Lure the first sleep, and sooth the fancied ill,

Check the young faint, and bless the trembling prayer?

A mother's love!—Go ask the buds that live

By heaven's pure dew on yonder parching hill;

Ask the pale flower that summer suns revive,

For some faint emblem of that holy thrill.

The feeble dewy eyes shut the plant that pines;

The lofy Sun forgets the flower gone;

A Mother's love with death alone declines,

And say, ye white-rol'd angels,—dies it then?

From the Child's Magazine.

cular manner destined her to superintend! It is certainly indispensably necessary to obtain a perfect knowledge of every thing, however common, which at all concerns family economy and industry; because these things must always actually be done by some one, and though those able to employ others, may be excused from *actual service* themselves, they can never be with safety or propriety be excused from superintendence and direction. How contemptible in the view of domestics must that woman appear, who, instead of giving, is compelled to receive instruction from them! How hazardous the condition of that man who is unfortunately connected with a woman of bad character, perhaps accomplished in other respects, nay, amiable, but yet a destructive companion, because the knowledge of a few plain, easy things, are omitted early. This subject is so plain, and its importance so apparent to every mind, it is unnecessary to enlarge upon it; I will only say, then, you should consider a perfect understanding of whatever relates to the well management of a family, as one of the most essential accomplishments.—*Conn. Observer.*

should fly to heaven. On being asked if she feared death, she said, "sometimes I am afraid that I shall be cast off." She was told that if she prayed earnestly, the Lord would hear her, and forgive her sins; and that he would not cast her off, but would save her soul for ever. The thoughts of heaven seemed to delight her much; and she said, "How I shall rejoice to see you, my mother, my sisters, and my brother, there! What a happy meeting shall we have!"

To her mother she said, "You must struggle hard to come after me; my body is going to the cold earth, but I do not mind that; I am going to heaven." A friend